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John E. Zercher

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Evangelical VISITOR

October 7, 1968



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WORLD LITERATURE SUNDAY — OCTOBER 20

EDITORIAL

The Cross in the Market-place

ONE OF THE LEAST satisfying experiences of my pastoral days was to call at a community home; introduce myself as the pastor of the Pequea Brethren in Christ Church; and have the man or the lady of the house reply "Where is that? I never heard of it."

More recently I know of a church that moved to a site a mile from its former location. When a resident of the community saw the name "Brethren in Christ" on the site sign, she asked "Who are they?" This in spite of the fact that this congregation had celebrated its 50th Anniversary a few years earlier.

I suspect it would be of value if we would make an objective survey of the community surrounding each of our churches to learn what the image of the church is in the community. We could very well be surprised at how little impression is made by all of our special services, visitation programs, newspaper advertisements, posters in store windows, and well written news releases. We might also be amazed how little understood are our purposes and concerns even by those who are aware of our presence.

If we are to make a significant spiritual impact we will need to be involved in more than words—spoken or printed. Our words must become flesh. The Christian message of faith and hope and love proclaimed within the sanctuary needs to be expressed in the daily lives of the members in the real situations of the life of the community.

The Christian doctrine of forgiveness and mercy must be more than an experience. These need to be attitudes and a way of life in a world where hatred and justice rule, where mercy is regarded as weakness, and memories of wrongs are of long duration.

Some churches use their otherwise unused facilities for a day nursery where working mothers leave their children during the working hours. Here the children are cared for by women who love and care. It takes a minimum of imagination to see the opportunity for a meaningful ministry to families contacted by this ministry at a crucial period in the family's life.

Do you know what happens to the youth of your community who run afoul of the law? Is there not a redemptive ministry that your church—pastor and laymen—could offer the police and courts of the community? Would the authorities think to call your pastor or you as they seek a home for a youth who cannot return to his own? As a congregation are you known for your concern and compassion and availability? Or are you strong for law and order?

Does your congregation know enough of what it means to be "saved by grace" and "justified by faith" so that one who has fallen and seeks restoration will feel accepted and comfortable? For the many who need a second and a third chance there needs to be a community of forgiveness and understanding within the larger community. Is your congregation such a community?

In every community there are lives broken because of sin—theirs or someone else's. There are those who are lonely, bitter, enslaved, and desperate. The church has resources of grace to meet human need which lie deeper than social and economic pallatives can reach. These resources must be spent and used in the market-place and on the road where the people are.

We have tried to say what George MacLeod said so movingly in *Only One Way Left*.

"I simply argue that the Cross be raised again at the centre of the market-place as well as on the steeple of the church. I am recovering the claim that Jesus was not crucified in a cathedral between two candles, but on a Cross between two thieves; on the town garbage heap; on a crossroads so cosmopolitan that they had to write His title in Hebrew and Latin and in Greek (or shall we say in English, in Bantu, and in Afrikaans); at the kind of place where cynics talk smut and thieves curse, and soldiers gamble. Because that is where He died, and that is what He died about—that is where churchmen should be, and what churchmen should be about." z

From the Editor:

As we enter the fall season we wished to focus our attention on the church and its life and ministry. So we asked one of our bishops to give us an article which would be an opportunity for him to share out of his heart a word to the church. The lead article by Bishop Byers is this word and an appropriate one.

Elton Trueblood has been a prolific and respected spokesman for the recovery of New Testament life within the church. The disciplined life and the disciplined community has been one of his concerns. In the second article he speaks to the very fundamental problem of a disciplined devotional life. Those of our readers who have not "discovered" Trueblood are missing a means of grace. His books are not large and they are readable. Some titles are, *The Recovery of Family Life*, *The Company of the Committed*, and *The Predicament of Modern Man*.

Missions begin on page five in this issue with the article by Thelma Book "I Read the Book You Left." When we think of an evangelistic ministry through literature we so automatically think of tracts. How about magazines and books—loaned or given. Take one along for the hospital visit. Give one as a "special occasion" gift. Follow up a conversation which revealed questions or needs with "I want you to read a book I have."—of course you yourself will need to read if you will be able to make such a suggestion.

Ernest Boyer in "Off to School Again," says something to parents that needs to be said as it relates to our concern and ambition for our children. Sometimes our motives are a bit fuzzy.

We have learned that the Refton Congregation (Pa.) is sponsoring a "housing project" to provide and maintain an adequate house for a colored family in Lancaster. We plan to have in a future issue a report of this attempt to put love and concern into action.

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It is the "Voice of Certainty" that the lost world around about us is waiting to hear. "Is there any word from the Lord?" they are asking.

The Voice of Certainty

Bishop C. B. Byers

"... if the trumpet give an uncertain sound . . ." (I Cor. 14:8).

MAGAZINES, newspapers, periodicals, both secular and religious editors and educators, picture the citizens of this generation as in a desperate search to find "meaning for life." Many of them are quite ready to admit that mankind has lost its way.

This is evidenced by the strikes, the gangs, the mobs, the riots and the demonstrations—all clamoring for something, searching for something, hoping for something and demanding something. In many cases it could be said of many of these demonstrations, as it was said of the Ephesian riots in the days of Paul, "... the assembly was confused; and the more part knew not wherefore they were come together." (Acts 19:32) Yet they are searching for something.

It is further evidenced by the development and organization of the many clubs, groups, organizations and cults that go all the way from the sublime to the ridiculous. All the way from those who sit in elevating meditation on the sublime and the noble; to those who descend to the animal level "in neglect of the body" and lustful living. Some are docile; some are militant—all out in search.

Many of these groups are poles apart in their philosophy of life and their idea of religion. But whether they say it in so many words or no, they give evidence that they are in confusion and doubt. It is for the most part, an admission that they have been disillusioned with an affluent and intellectual society. As for many of these groups, Peter's words have an application, "While they promise them liberty, they themselves are the servants of corruption." (II Peter 2:19)

The confused state of this generation is further described by James, "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lust." (James 4:2-3)

Their actions are meaningless and their words are vague. In one sense, they do not articulate very clearly, yet on the other they communicate to us quite well the fact that they are seeking for the "Voice of Certainty," that like the Prophet Isaiah says, "This is the way, walk ye in it!"

Now whether we like it or not, whether we denounce or commend, whether we weep or cheer, this is the world

in which we live and to which the church is called to minister the good news of salvation. To whom can these confused people turn to find the way? Surely they have a right to look to the church for a voice, for direction, for someone to speak clearly and plainly with certainty and confidence. What if and when they turn to the church for direction, they find the same confusion and uncertainty there that they have known in the midst of their cults and colleagues?

Now the Apostle Paul was speaking to the Corinthian Church about the use of tongues when he said, "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" But this Scripture has a message for the church today in respect to the clear, forthright and positive declaration of God's Word in relation to man's sin and redemption. We dare not disappoint the men and women of this generation with a type of Christianity that only raises questions and adds to confusion. The world is not asking for a Christianity that raises more questions. They are turning to the church hoping for positive direction. To use a Bible illustration in their life and death struggle, they will not be content with the suave chatter of the modern sons of Chanaanah who say, "all is well" for they know better; it is the voice of God's prophet they want to hear. (I Kings 22). They call out, "Is there any word from the Lord?" They ask for and deserve a clear and positive answer.

What a crime if we add to their confusion by questioning the authority and validity of the scriptures, if we give fuzzy answers to the sinfulness of man and the need for the new birth and Christian experience, if we reduce the church to the role of any other philanthropic—do good—be nice—organization and then leave uncertainty as to whether or not our chief Captain is dead or alive. If this ever be the case, we can only say, "God forgive us," and do something within our own lives to rekindle the holy flame that creates Calvary compassion for our benighted society.

God knows that this generation does not need more questions raised about theology. It does not need more investigation as to whether God lives or no. It does not necessarily need more versions of the Holy Scriptures. It needs and must find in the church a "thus saith the Lord, this is the way, walk ye in it." A clear voice from God. Men with a "thus saith God" in their message.

It was a tragic day for Israel when the "sun had gone down over her prophets." When for four-hundred long years the authentic voice of the prophet was silent while

Bishop Byers serves as bishop of the Atlantic Conference. He also is the pastor of the Gospel Tide Radio Broadcast.

Israel groaned with oppression and stumbled in darkness.

I am brought to the verge of weeping when I observe that instead of dying men preaching the everlasting Gospel to dying sinners, and instead of giving the Bread of Life to the impoverished of this generation, we hand to them the stones of hard, cold, indifferent, oftentimes hypothetical questions which only add to their despair and leave them hopelessly bogged down in the quagmire of moral and spiritual confusion.

It is the "Voice of Certainty" that the lost world around about us is waiting to hear. "Is there any word from the Lord?" they are asking. The people flocked to the ministry of Christ. His ministry was like a refreshing drink from a spring on a summer day or like a cool breeze in the midst of a desert. It was so uplifting because it was a "Voice of Certainty" that spoke with authority and not as the scribes. The waiting world is calling for us, the church, to speak out clearly. Let the voice of the Prophet be heard!

Man must know that he is born a sinner with a sinful nature. He is doomed and lost forever except but by the grace of God. He must understand that he cannot be trusted to bring in a golden age, unless he is regenerated by the Holy Spirit.

We must clearly set forth this truth to our generation. Our *Manual of Doctrine and Government* is clear at this point. It says,

"Controlled by Satan through the inherited depravity of man's fallen nature, guilty by sins both of commission and omission, man by nature stands condemned under the dominion of spiritual, physical and eternal death."

Our generation must know that this is the cause of the world's wretchedness. He must know that the answer to this begins with the New Birth. Man must be regenerated by the power of the Holy Ghost.

Quoting further from our *Manual*:

"... man by his own efforts cannot change his inherent preference for sin to love for God, nor even make an approach to such a change without the aid of the Holy Spirit."

This must be taught with clarity and certainty. Man becomes a new creature only by the work of the Holy Spirit. Every person has a right to know that he or she needs to experience the New Birth.

Let us speak clearly so all may know of the sanctifying work of the Holy Spirit. On this point our *Manual of Doctrine and Government* has something to say:

"As a Christian experience, sanctification embodies the setting apart of the believer in entire consecration and cleansing of the believer's heart from carnality, accompanied by the baptism of the Holy Spirit. The sanctification of the believer is required by God, provided for by Christ in His atonement, and divinely wrought by the Holy Spirit."

Thus it is clear that full redemption for sin is provided for all of mankind by the atoning work of Jesus Christ. It is in Jesus Christ that "meaning for life" is found.

These things we must articulate and communicate with clarity and certainty. Our generation has a right to hear the voice of certainty; we have the responsibility to give it to them and we must, lest we stand condemned in the final judgment.

A Return to Christian Discipline

D. Elton Trueblood

ABSOLUTE FREEDOM is absolute nonsense! Few heresies of our time have been as damaging as is this heresy of empty freedom. However, one of the encouraging aspects of contemporary Christian thought is a deeper understanding of how the highest freedom is necessarily connected with discipline. Consequently, what was once ridiculed is now seen by a number of Christian thinkers as the price of excellence, whether in physical or spiritual pursuits.

For example, athletic excellence can only be achieved by voluntary discipline. A man must obey training rules if he is to run a gruelling race in the Olympics successfully. He cannot do whatever he happens to like to do. He cannot be free to excel unless he lives by a rigorous rule.

The same is true in music and the arts. The young Japanese musicians are now excelling, partly because they consistently practice longer hours than do their Western counterparts. No person can become a good writer of poetry or prose without the utmost rigor. Those who wait until they feel like it simply do not succeed in writing. The world is full of men and women who wish that they could

write books, but most of them never do because they are not willing to pay the price in personal discipline.

Important as discipline may be in athletic and in cultural pursuits, it is still more important in the life of meditation and prayer. After all, prayer is the most momentous of all human undertakings. Trying to communicate with another finite person is a bold step, but it is nothing compared to the effort to get into communication with the Living God. To suppose that such communication is easy is to betray an almost complete lack of thought on the subject. The heart of prayer is listening to God, being sensitive to His message, but sensitivity does not come except to the prepared.

Once it was fashionable to sneer at those who tried to follow Christian discipline, but, as far as thoughtful people are concerned, this attitude is obsolete. Indeed, disciplined groups are beginning to appear in a variety of denominations. Although the disciplines which they have voluntarily and joyously adopted differ in some details, the basic similarities are strikingly great. For example, there is widespread recognition of the value of regularity in Bible reading and in the steady use of devotional material. The Bible does not reveal its deepest secrets to those who approach it hit and miss. It is widely recognized that Bible study is best if it comes at the same time every day, follows a definite sequence in a single book, and is limited

Dr. Trueblood is Professor at Large, Earlham College, Richmond, Ind. A member of The Yearly Meeting of Friends, Dr. Trueblood is the author of nine books including *The Company of the Committed* and *The Incendiary Fellowship*.

to a short daily passage of eleven or twelve verses which can be read prayerfully and without hurry.

Following this discipline, many are discovering that the Bible is made up of books which are intended for consecutive reading rather than random dipping. My own experience is that such consecutive reading is more valuable if I date the passage which I read each day. Later I can look back and remember the conditions under which the experience occurred. What I underline one year often helps me in a later year, when new insights into the same passages are sometimes added.

Perhaps the hardest discipline for modern man to accept is the discipline of time. We like to sit around in endless discussion, even when it is banal and fruitless, and consequently we tend to curtail our sleep so greatly that we are less than our best the next day. Once we looked upon this as merely a matter of personal choice or whim, but there is now reason to see it as a deeply moral matter. After all, it is a sin to be sluggish when we need to be alert. One reason why prayer is virtually impossible for some people upon waking in the morning is that their powers have not been restored by sufficient rest. Far from being trivial, this is a matter of the deepest importance. It is an affront to our Maker to live on the level of mediocrity when we could exhibit excellence. Many people ruin the next day the night before, but never give a thought to the idea that this may be a serious religious failure. This is partly because they have not comprehended the idea that real religion is meant to cover the whole of life and not merely a segment of it.

In the recent past it was not uncommon to hear Protestants express a sense of superiority over their Roman Catholic neighbors because the latter were required to share in the celebration of the mass whereas Protestants, by contrast, were not religiously required to do *anything*. They could loll at home on Sunday morning, because they were *free*. But now the mood is beginning to change. Is it really ridiculous for there to be something which we do whether we feel like it or not? It is hard to see why. Absolute regularity in the experience of public worship, far from being a mark of bondage or an evidence of superstitious fear, may actually represent a highly realistic understanding of the human situation. We need regular exposure to worship not because we are righteous, but because we are naturally so self-centered, so lazy, and so

forgetful. The more we recognize the realities of human weakness and finitude, the more we realize our constant need of reminders. The more unworthy we are, the more we need the reminders which come in the Psalms, the words of Christ, and the noblest of the hymns.

The person who understands the recovery of discipline is not guided primarily by his wishes, but by his needs and his responsibilities. If he thinks he does not need the help which comes from seeing the faces of other needy people engaging in worship, he is suffering from what has been rightly called "The Angelic Fallacy." If only we *were* angels we might not need Christian reminders or the regular discipline of both group and solitary prayer, but the sad truth is that we are *not* angels. We are very far from it. Someday, as Jesus taught, we may be like angels, but we are certainly not in that lofty situation now. Accordingly, the more honest we are, the more we see the need of the help which discipline can give.

As we think more rigorously on the subject, we begin to see something which our generation sorely needs: a Christian philosophy of freedom. The clearest teaching of Christ on this subject is found in John 8:31, 32 where we are taught specifically that real freedom comes at the end of a process rather than at the beginning. Four separate stages of a process are outlined, all leading to freedom as the ultimate product. In short, freedom, as understood by Christ, is not something to be claimed, but something to be earned. The first step is to abide in His word. The consequence of this disciplined effort, the second step, is that we become learners or disciples. The third step is that, as a further consequence, we begin to know the truth and the fourth and final step is that we are *free*. Freedom at any lower level is impossible. If I would be free I must first *abide*, then *learn*, then glimpse the *truth*, and finally be *liberated*. The point is that there is no shortcut. There is no trick by which I may be free to play the violin, to write clear prose, or to meet the living God in prayer.

Committed Christians are a minority today in all countries, including the United States. There is no possibility that a minority can survive unless it is tough-minded and able to continue in spite of ridicule. But such tough-mindedness cannot be produced except on the basis of disciplined living. Therefore the return to Christian discipline is a tremendous basis of hope. It is not enough, but it provides one of the conditions of renewal.

"I Read the Book You Left"

Thelma Book

One of the natural leaders of the Takibe group which eight years ago, first invited John Graybill, then living in Nagato, to lecture on Christianity to a group of interested people, Mr. Akidomi was a man of greater than average standing in educational circles in Yamaguchi Prefecture.

As the months passed and the "lectures" continued, the Sword of the Spirit began cutting close. Several people confessed faith in Christ and, following an evangelistic

crusade, the first Takibe baptismal service took place, four clearly taking their stand for Jesus Christ.

But Mr. Akidomi resisted the Spirit and ceased coming to the meetings except for the Christmas celebrations. Later he broke contact completely; but in the meantime his wife had begun attending and showing by various statements that she was receiving the Word of Christ into her life. Little rumors trickled through to us that Mr. Akidomi had a drinking problem, but his wife never intimated that anything was wrong. The Christians were praying for him privately.

One day Doyle met him on the train and began sharing with him concerning the four basic laws that operate on
(Continued on page seventeen)

The writer serves with her husband and family as missionaries in Yamaguchi ken in the extreme southeastern tip of Honshu island, Japan.

MISSIONS

“What are the Brethren in Christ doing to develop national writers in Africa?”

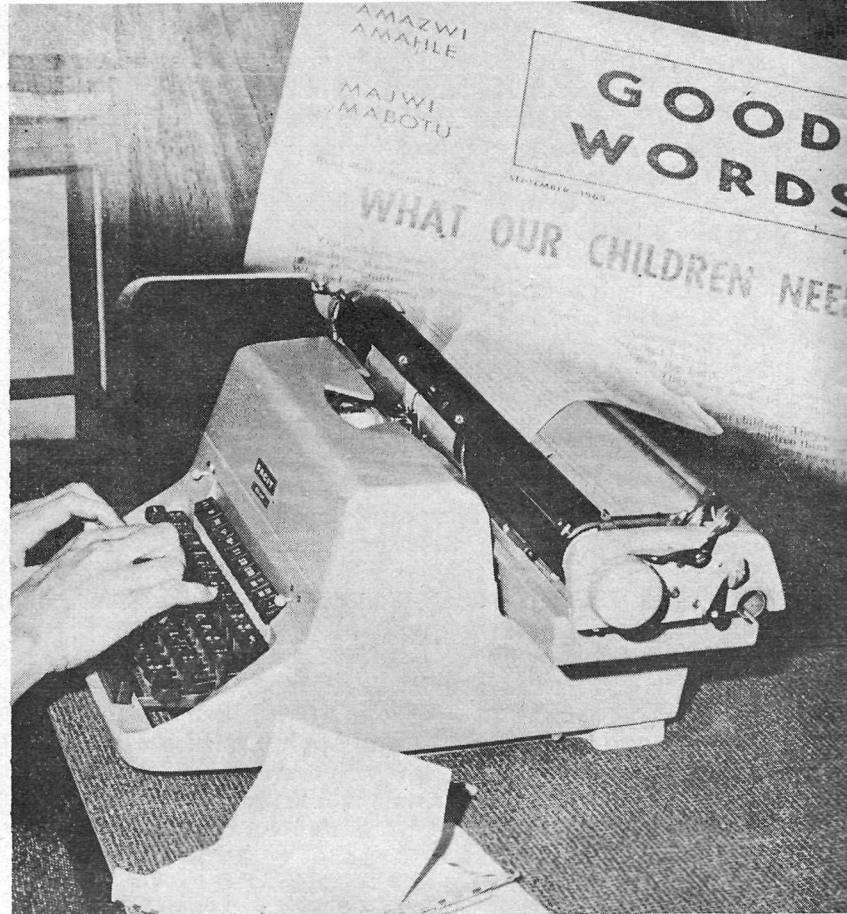
Don Zook, Manager of Matopo Book Room here replies to this and other questions we asked him.

The Brethren in Christ are trying to encourage and subsidize national writers by offering cash prizes for contest article writing—the best of which are printed in *Good Words*, our African church paper. A recent contest proposed to students was on the subject, “The Man (or Woman) I Would Like To Be.” First prize went to a Form III student at Matopo. (See *Youth* page—Editor)

In the next *Good Words*, the suggested contest title is, “The Church I Would Like to See,” also in English. After that (September) issue, a contest in the vernacular is announced on, “Nurturing Our Children In The Lord” (UKondla Abantwana Bethu EnKosini).

There has been a very good response to this type of appeal for articles, and the Editor prints the best submitted.

Another area that involves subsidizing, but which also helps to encourage national writers, is a duplicated sheet we send out to pastors, teachers and other church leaders, in which we send out material submitted by nationals—sometimes translations, sometimes original writings. These may be writings not quite up to the standard required for *Good Words*, or may not fit in with topics planned by its staff; but it is material which the writers feel will benefit



You can subscribe to “Good Words,” mostly in English, so that both Rhodesian and Zambian nationals can read it. You will gain insight into African thinking and life and your subscription of one dollar per year (4 issues) will help subsidize the national's less-than-cost subscription price of one shilling (about 14c) per year.

The National's Pen Is MIGHTIER than the “Foreign” Missionary's!

other church leaders and it encourages writers to communicate with their brethren.

What are we doing in a training program for national writers?

Because Don Smith, Editor *Our Africa*, is more capable of this particular ministry than any B in C we have here, we have no training program of our own at present. He conducts evening classes in Bulawayo to help trainees prepare a vernacular periodical. It seems that B in C nationals are numerous and prominent in these classes; and the course is giving basic training and experience that would cost us many hundreds of dollars if we tried to duplicate it.

What about Full-time Literature Workers?

Agrippa Masiye is still employed full-time in literature by the Literature Committee of Rhodesian Christian Conference. I serve on the Executive of this Committee, and he is using office space given by Matopo Book Room to the Literature Committee. He also serves as Associate Editor of the vernacular magazine published by Don Smith. At this time Mr. Masiye appears to be the most capable national in Rhodesia so far as literature writing is concerned. And I do not think I am prejudiced!

Will “Good Words” continue on a quarterly basis?

It has already been recommended by the GOOD WORDS staff and approved by Executive Board that this paper be put on a bi-monthly basis. The implementation of this depends on the Editorial Staff; and we hope that we can move from a quarterly to a bi-monthly basis within the next year or two. Simply assigning more missionaries to a project like this does not guarantee a paper that speaks effectively to the national church.

Is there a good Christian magazine that speaks effectively to nationals in our area in Africa?

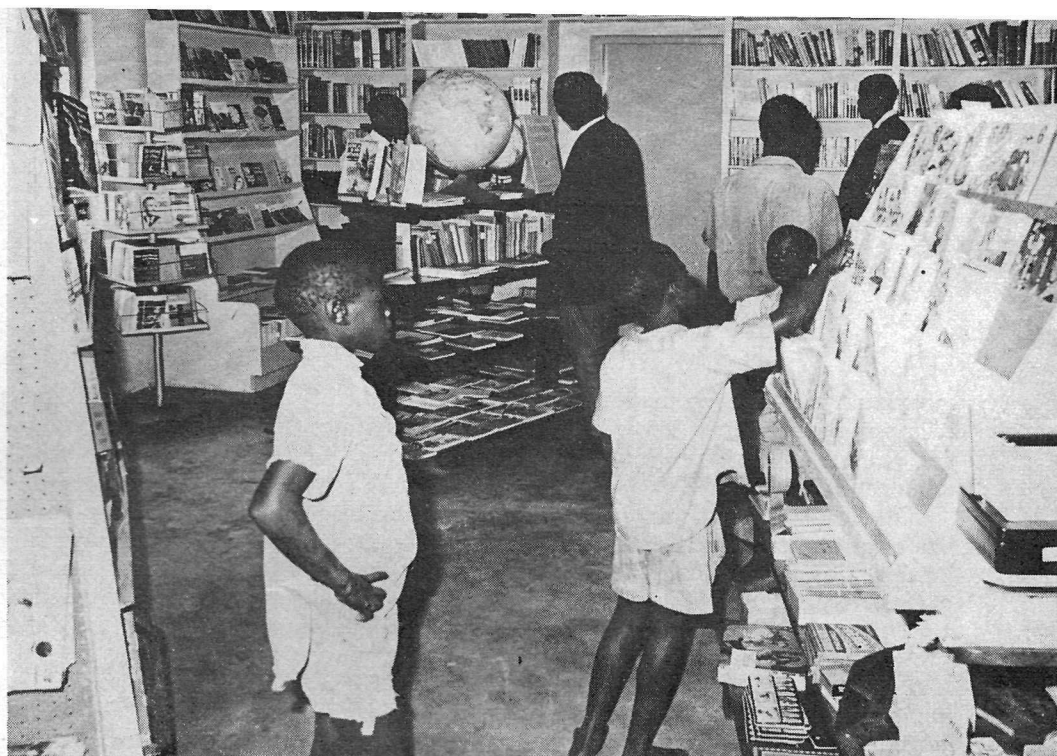
A magazine that does a pretty good job of meeting the general needs of Christians across denominational lines is *African Challenge*, published by SIM in Nigeria. We have regular but not large sale for this magazine.

The Evangelical Fellowship of Rhodesia has recommended that a Christian magazine on a national level be written for Rhodesia; but on a national level the question of how much of each language to use creates a real problem. The present Vernacular magazine being prepared in Ndebele is a good experiment on an interdenominational level, and we hope to know more in the future after we have learned from this experiment.

Whose Pen? Whose Typewriter?

Mary C. Kreider

*"The pen is mightier than the sword."
"The typewriter is mightier than the tank."*



Selecting material at Choma Bookroom.

Who is to command the 26 leaden soldiers that affect the thought and action of men and women all over the world?

Do you find the caption of the article of Don Zook's answers a little jolting, disrupting? Don't erupt without consideration!

How many books have you read in a foreign language—apart from required reading in a language course? How many books, besides the Bible itself, do you read in translations? How many magazine articles, even in your mother tongue, by Frenchmen, Indians, Chinese, etc.?

Mostly, you read books written by people with an Anglo-Saxon background, don't you? Do you wonder that the African, the Asian, the Oriental likes to do the same?

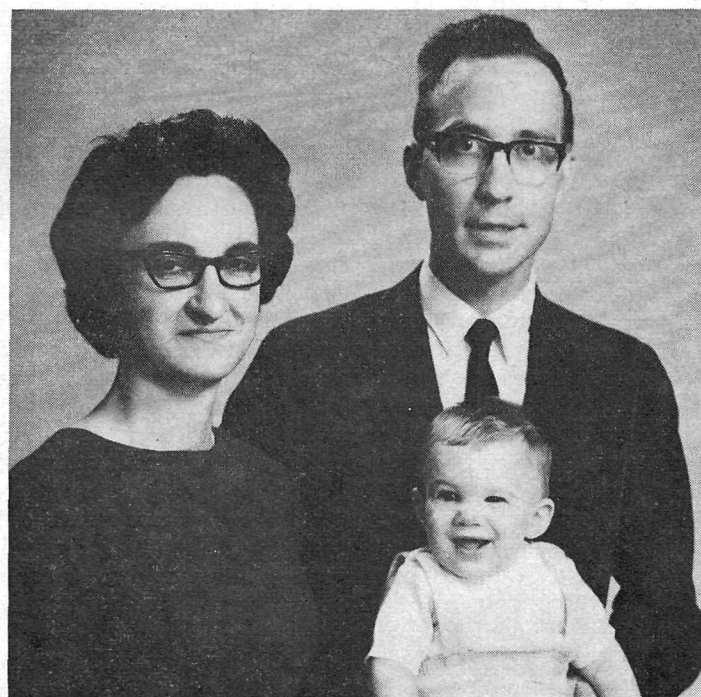
It is true that a few powerful works—the Bible above all others—are at home in any culture. Homer, Plato, St. Augustine, Thomas á Kempis in *Imitation of Christ*, John Bunyan in *Pilgrim's Progress*, and unfortunately some less healthful authors, withstand the erosion of time and repeated translations like ancient marble monuments imbedded in shifting sand. But these are not books for the newly literate, in most cases. And translations, or interpretive renditions, of Christian books and articles we cherish will *not* be satisfactorily done without national help.

You and I and the children of this generation are reading—or at least being exposed to—more books and magazines than any previous generation. The question of *who* is holding the pen is of paramount importance not only from a spiritual and moral viewpoint but also from the ethnic, which has to do with the various races distinguished as to customs, characteristics, and language.

Like you and I, the African, the Asian, the Oriental appreciates and feels most at home in reading what is written by one of like cultural background—appreciates the flow of ideas and ideals from men of like temptations, social and economic environment; from men who have

hammered out their ideas under the pressures and problems he himself grapples with—and expressed them in his own idiom.

New Missionaries — India



Dr. Henry and Edna (Long) Kreider and David enplaned from New York, Sept. 8, on a schedule booking their arrival in Calcutta on the 13th. They will be met there by Dr. Lowell Mann of Madhipura Mission, where the Kreiders will be located after about six months' intensive language study at the new Missionary Language School, Dehra Dun, U. P., India.

Dr. Kreider has served under MCC assignments in Jordan and Algeria, Edna served at Navajo Mission as a VSer; and together they served a year in Haiti.

STUDENT DEMONSTRATION

Douglas C. Percy

BUT THEY NEVER even made the papers; they did not rate a single headline! The media of mass communication and information have completely ignored our student demonstration.

Other institutions rate headlines with demonstrations, student riots, racial strife, drug addiction, "student power" groups, sit-ins, love-ins, teach-ins, rebellion, marches, placards. Why not Bible College students?

They certainly demonstrate—but with what a difference.

They demonstrate *purpose* in their lives, that motivation that leads them to do the will of God. And His will is under His direction. They are following "History's great Revolutionary" and under His banner they march, Christian soldiers who are involved in something greater than a temporary change of scene. They are involved in the Kingdom of God, seeking the souls of men and the furtherance of the Gospel of Christ.

This means that in effect they do rebel against the average cold, orthodox Christian concept of life. They withdraw from the world of materialism, affluence and self-gratification, in order to serve the One who "though He was rich yet for your sakes He became poor, that ye through His poverty, might be rich."

They ignore the comforts of home and go overseas; they forsake all to follow Jesus. What a demonstration—of purpose!

The news media tell of the use and abuse of alcohol, drugs and sex by students today, demonstrating the need, the craving for a crutch, a power outside of themselves, an experience that helps them to forget the past and the future.

But Christian young people demonstrate the *power* of God in the life and in the heart.

"He satisfies, joy He supplies,

Life would be worthless without Him,

All things in Jesus I find!"

What a joy it is, to see several hundred young people, clean cut, exuberant, purposeful as they come to Bible College to prepare for Christian service. They demonstrate that young people don't need L.S.D.—for they "have not received the spirit of fear, but of power, and of love and of a sound mind."

And our students demonstrate the *presence* of God. A Bible College in Tennessee (Free Will Baptist Bible College) has a Student Council of the same caliber of those about whom we write. Those young people signed this statement, quoted in part:

"We decry open rebellion against the laws and government of our country and against all constituted authority because God has ordained and delegated authority for the good of mankind; situation ethics, because God's laws are eternally settled and ignoring them or defying them further the degradation of man; the search for realization

of self and purpose through drugs, uninhibited self expression, and other useless means, because only when man recognizes God for who He is can he find himself and his purpose; the denial of God as Creator, Sustainer, and Savior and of His laws as settled, right, and just, for this denial is basic to all man's rebellion and misunderstanding of life and its purpose."

Apart from demonstrations such as we have mentioned by Christian young people, the present generation of young people (half of the world's population) is headed for yet more evil days that can only be devastating, degrading and demoralizing.

Perhaps you should join such a demonstration!

The Man I Would Like to Be

Macrey Tshuma

The writer of this article is an eighteen-year old student in Form III at Matopo Secondary School. This appeared in "Good Words," the church paper for the Brethren in Christ Church in Africa. Editor.

"Happy is the man who can make his decision with a clear conscience."

Such is the man I would like to be; a man without doubts, a man who has his goal in mind. All these years I have lived, I have seen men who have met their dooms because of the very reason that they have considered living as a small child goes to any direction just for the sake of doing so. As such a child finds himself in a pit or having fallen because of tripping over a stone or a log, so is a man who lives with no goal in his mind.

I would like to be a man who realises that he is helpless without Christ. I would not like to be like a chameleon: when a chameleon is in green leaves it is a green creature, when in yellow it is a yellow creature. A chameleon can easily change its course because of its looking-at-any-direction eyes. I would like to stand firm on the base that is considered right.

I would like to be a man who will put himself in the third place. I would put God first to be my guide and my director; altruism in the second place;—that is, consideration for the feelings of others and me in the third.

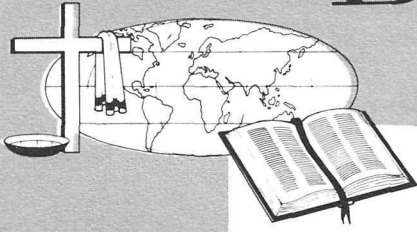
Why, being a man, should I be suspected of doing anything wrong? Why should I be that man who is ever in court, in question? Why on earth should I be a man who will stiffen his neck and will not listen to other people's advice and opinions? Why should I be the man who will be pointed at the back wherever he goes?

If wishes were horses I would be a man who will never pay back evil for evil. I would be a man who will let my aims be such that all men count honourable. If possible, I would like to be a man who will live at peace with all men, a man who will submit to the supreme authorities, a man who will behave with decency as befits

(Continued on page eighteen)

The above appeared as an editorial in the "Evangelical Recorder," the quarterly of the Ontario Bible College. Used by permission.

Brethren in Christ



People Sent

The greatest resource of the church is in the life of its people. While there are other assets which include talents, tools, time, and means, the Gospel is carried by those who have received it and found it meaningful in their own lives. For Brethren in Christ Missions to be understood, one must see a people, about 10,000 strong, sending several hundred of its number across the world to bear the message of Christ. Apart from these who are sent forth, the Missions program would have little significance.

WHY

The assignment to "go" comes not from the whims of enthusiasts nor from the vision of a master race. Rather, the Brethren in Christ take seriously Christ's commission to go "into all the world." They clearly recognize their limitations but, uniting as a fellowship of believers, they can and will obey Christ's command until He comes.

WHERE

Just as the Apostle Paul was guided by the Spirit into specific fields of service, Brethren in Christ Missions seeks deliberately to discover the mind of the Spirit regarding fields in which we can best bear witness to Christ. Its missionaries are sent to Rhodesia, Zambia, India, Japan, Nicaragua, and to numerous parts of United States and Canada.

HOW

More than 180 congregations provide the means and support with prayer the sending out of these workers. The interest and enthusiasm of children and young people combined with the efforts of their parents and the prayers of their grandparents are integral parts of the sending forth of Brethren in Christ missionaries. Where the interest

in Missions encompasses the broad spectrum of all age groups and all members of the congregation regardless of station in life, the dynamic for Missions witness multiplies. It is in such congregations that the local witness also grows.

WHO

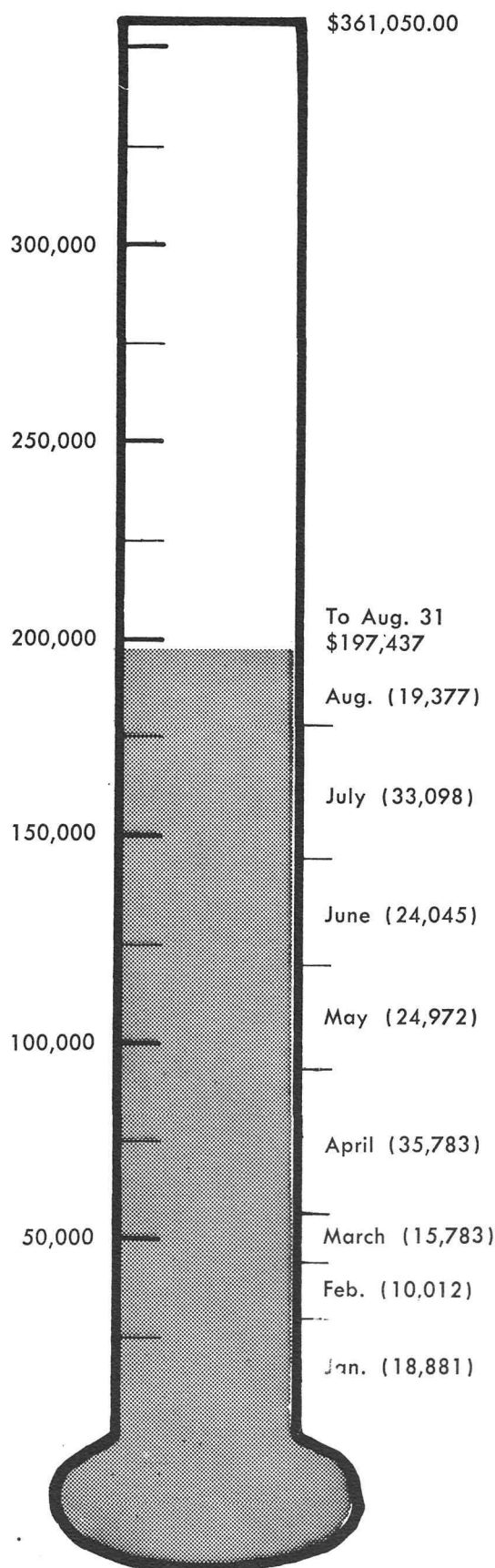
Sixty-nine congregations sent the nearly 250 Mission workers who served during 1967 and 1968. In addition, more than 40 couples served in Mission Church and Extension Church pastorates. In every case a congregation had to be willing to give up a member so that the Gospel message could be sent. In doing this they learn that such loss of members is the price to pay for a growing ministry. Many could testify to the truth of Jesus' words, "except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay.

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October 7
Fourth Quarter
1968

1968 Budget Thermometer



FACTS AND FIGURES

From the HANDBOOK of MISSIONS (1954-68) personnel assigned to overseas fields were as follows:

	On the Field		On Furlough	Total
	Missionaries	V. S.		
Africa				
'54	43	0	11	54
'55	45	1	9	55
'56	51	3	9	63
'57	55	3	6	64
'58	52	5	8	65
'59	55	6	8	69
'60	51	8	15	74
'61	57	9	11	77
'62	56	7	11	74
'63	65	11	12	88
'64	70	11	8	89
'65	75	10	7	92
'66	74	11	12	97
'67	76	24	9	109
'68	73	24	14	111
India				
'54	21	0	5	26
'55	20	0	1	21
'56	20	0	2	22
'57	16	0	6	22
'58	16	0	5	21
'59	17	0	2	19
'60	18	0	5	23
'61	20	0	1	21
'62	17	0	2	19
'63	15	0	5	20
'64	14	0	4	18
'65	18	0	0	18
'66	15	1	4	20
'67	13	1	2	16
'68	15	1	0	16
Japan				
'54	2	0	0	2
'55	2	0	0	2
'56	2	0	0	2
'57	2	2	0	4
'58	6	0	0	6
'59	4	0	2	6
'60	4	0	2	6
'61	4	1	2	7
'62	6	1	0	7
'63	4	0	2	6
'64	8	0	0	8
'65	6	0	2	8
'66	8	0	0	8
'67	6	0	2	8
'68	6	1	2	9
Cuba				
'56	2			
'57	2			
'58	2			
'59	4			
'60	4			
Nicaragua				
'65	2			
'66	2			
'67	2			
'68	2			

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Brethren in Christ Missions Directory

Fourth Quarter, 1968

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Field Secretary: *P. O. Box 223, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. Ira M. Stern

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Bishop and Mrs. Alvin J. Book
Edna M. Switzer

Education Secretary: *c/o P. O. Box 711, Bulawayo, Rhodesia, Africa.*

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Evangelism Team: *c/o P. O. Box 711, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. Glenn C. Frey

Financial Secretary: *Private Bag M 101, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. Chester R. Heisey

Matopo Book Room: *P. O. Box 554, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. Donald R. Zook
Rev. and Mrs. Joseph H. Ginder
Mrs. Mary H. (Brenaman) Brechbill

Matopo Secondary School: *Private Bag T 191, Bulawayo, Rhodesia, Africa.*

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Lois Jean Sider
Barbara J. Stansfield

Mtshabezi Mission: *Private Bag M 116, Bulawayo, Rhodesia, Africa.*

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Mtshabezi Mission Hospital: *Private Bag M 101, Bulawayo, Rhodesia, Africa.*

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Phumula Mission: *Private Bag T 188, Bulawayo, Rhodesia, Africa.*

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Phumula Mission Hospital: *Private Bag T 188, Bulawayo, Rhodesia, Africa.*

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Donna L. Sollenberger

Wanezi Mission: *Private Bag S 180, Bulawayo, Rhodesia, Africa.*

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Mr. and Mrs. Carl L. Knepper
Miriam L. Heise
Ellen R. Hoover
Sharon L. Weissner

Wanezi Bible Institute: *Private Bag S 129, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. Luke L. Keefer

Youngways Hostel (for Missionary Children):
40 Leander Avenue, Hillside, Bulawayo, Rhodesia, Africa.

Rev. and Mrs. Ira M. Stern
Ruth Bert*

Zambia

Bishop's Residence and Office: *P. O. Box 115, Choma, Zambia, Africa.*

Bishop and Mrs. H. Frank Kipe
Velma R. Brillingier
J. Ray Heisey*
David F. Kipe, Jr.*
Ted E. Mitten*
Allen Stutzman*
Carl Raser*
Dale Bicksler*
Ronald Book*

Choma Bookroom: *P. O. Box 198, Choma, Zambia, Africa.*

Rev. and Mrs. George K. Kibler

Choma Secondary School, *P. O. Box 92, Choma, Zambia, Africa.*

Rev. and Mrs. Mervin A. Brubaker
Mr. and Mrs. Curtis R. Nissly
Mr. and Mrs. Charles Starr*
Dorothy J. Gish*
Anna L. Kettering

David Livingstone Teacher Training College:
Private Bag 1, Livingstone, Zambia, Africa.

Rev. and Mrs. Glenn J. Schwartz
Fannie Longenecker

Macha Mission: *Private Bag 11xc, Choma, Zambia, Africa.*

Rev. and Mrs. Roy H. Mann*
Rev. and Mrs. Lamar F. Fretz
Edith E. Miller

Macha Mission Hospital: *Private Bag 11xc, Choma, Zambia, Africa.*

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Dr. and Mrs. Jesse L. Heise*
Mr. and Mrs. Clarence Z. Musser*
Eva M. Byers*
Mary E. Heisey
Sharon M. Miller*
Eva Mae Peters

Nahumba Mission: *P. O. Box 173, Choma, Zambia, Africa.*

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Sikalongo Mission: *Zambia Bible School, P. O. Box 131, Choma Zambia, Africa.*

Rev. and Mrs. A. Graybill Brubaker
Shirley A. Heisey

India

General Superintendent's Residence, Banmankhi Mission: *P. O. Banmankhi, N. E. Railway, District Purnea, Bihar, India.*

Rev. and Mrs. Harvey R. Sider

Saharsa Mission: *Mission House, P.O. Saharsa, N. E. Railway, District Saharsa, Bihar, India.*

Erma Z. Hare
Esther G. Book

Barjora Mission: *P. O. Barjora via Tirbeniganj, District Saharsa, Bihar, India.*

Rev. and Mrs. James R. Cober

Madhipura Mission: *P. O. Madhipura, N. E. Railway, District Saharsa, Bihar, India.*

Dr. and Mrs. Lowell D. Mann
Leora G. Yoder

P.O. Purnea, District Purnea, Bihar, India.

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Dehra Dun Language School, *51 Rajpur Road, Dehra Dun, U.P. India.*

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FEBAL, 7, *Commissariat Road, Bangalore 25, India.*

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12/A Underhill Lane, *Delhi 6, India.*

Rev. and Mrs. Joseph B. Smith

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General Superintendent's Residence: *228, 4-Chome, Nukui-Machi, Koganei-shi, Tokyo, Japan.*

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J. Andrew Stoner*

Nakamura, *Yoshiki, Yamaguchi-shi, Yamaguchi-ken, Japan.*

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Rev. and Mrs. Doyle C. Book

Nicaragua

Apartado 1044, Managua, Nicaragua, C. A.

Rev. and Mrs. Howard Wolgemuth
Mrs. Naomi T. Brechbill*

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Mr. and Mrs. Robert T. Mann, *P. O. Box 72, Grantham, Pa. 17027*

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United States

New Mexico (*Navajo Mission*)

Bloomfield, *N. M. 87413*

Dr. and Mrs. Marion J. Heisey

Dr. and Mrs. Donald L. Minter

Rev. Luke Keefer, Jr.*

Dorothy K. Campbell*

Rosa Eyster

Martha Hess*

Marilyn Heisey*

Nelson Heisey*

James D. Helems*

Oren L. Hofstetter*

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Eunice Hoover*

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Sandra Lee Neyer*

Mr. and Mrs. Chris Oberholser*

Stephen A. Potteiger*

Verna Mae Ressler

Naomi Sentz*

Mr. and Mrs. Donald R. Stutzman*

Kathleen Thuma*

Joyce Wolgemuth*

Interpreter

John Peter Yazzie

San Francisco (Life Line Chapel)
422 Guerrero St., San Francisco, Calif. 94110
Rev. and Mrs. Cletus Naylor
Norma Burkholder*
Emma Jean Heisey*
Frances Musser*
Nancy Krick*
Betty Lou Potteiger*

San Francisco (Life Line Mission)
917 Folsom St., San Francisco, Calif. 94103
Rev. Harold Paulus
Premnath S. Dick*
Norman Mowery*
John L. Oberholser*

MISSION CHURCHES

Canada

Paddockwood (North Star Mission)
Rev. and Mrs. D. Maurice Moore
(Box 64) Meath Park, Sask., Canada

Port Rowan (Walsingham)
Walsingham, Ont., Canada
Rev. Leonard Chester (R. D. 1)

Virginiatown
Virginiatown, Ont., Canada
Rev. Eldon Byer (Box 362)

United States

Allisonia (Farris Mines)
Allisonia, Va. 24310
Rev. Arthur Brubaker

Blairs Mills
Blairs Mills, Pennsylvania
Rev. William Swartz
(Mifflintown, Pa. R-2, Box 243, 17059)

Blandburg
Blandburg, Pa. 16619
Rev. William K. Berry (Box 55)

Bronx (Fellowship Chapel)
246 E. Tremont Ave., Bronx, N.Y. 10457
Rev. and Mrs. Paul D. Hill
Allyson Merriman*
Esther Robinson
Dorcas Rohrer*
Luther Schwartz*
Roy Shelly*
Wayne Steffee*

Brooklyn
958 Bedford Ave., Brooklyn, N.Y. 11205
Rev. and Mrs. Cecil Loney
John L. Ebersole*
Mr. and Mrs. Frank G. Landis*

Callaway (Adney Gap)
Callaway, Va. 24067
Robert Nichols, Deacon in Charge

Callaway
Callaway, Va.
Rev. Calvin B. Fulton
(1531 Riverdale Road, S.E., Roanoke, Va. 24014)

Cincinnati
2951 Sidney Ave., Cincinnati, Ohio 45225
Rev. DeWitt W. Engle

Columbia (Millerfields)
Columbia, Ky. 42728
Rev. Atlee M. Hershberger
(R. 3, Box 157, Columbia, Ky. 42728)

Dayton
831 Herman Ave., Dayton, Ohio
Rev. Ohmer U. Herr
(R. 1, Box 241, Clayton, Ohio 45315)

Garlin (Bloomington)
Garlin, Ky.
Rev. Harold M. Wolgemuth

Gladwin (Mt. Carmel)
Gladwin, Michigan 48624
Rev. Gary G. Lyons (R-4)

Hillman (Maple Grove)
Hillman, Michigan 49746
Rev. L. Eugene Wingert (R-1)

Hillsville (Bethel)
Hillsville, Va.
Rev. Arthur Brubaker
(Allisonia, Va. 24310)

Hunlock Creek
Hunlock Creek, Pa.
Rev. Ross Morningstar
(331 Vine St., Berwick, Pa. 18603)

Ickesburg (Saville)
Ickesburg, Pa.
Rev. Milford Brubaker
(R. 2, Newville, Pa. 17241)

Knifley (Knifley Chapel)
Knifley, Ky. 42753
Rev. Atlee M. Hershberger
(R. 3, Box 157, Columbia, Ky. 42728)

Little Marsh (Jemison Valley)
Little Marsh, Pa.
Rev. Larry Strouse
(R-3, Box 139, Westfield, Pa. 16950)

Llewellyn
Llewellyn, Pa. 17944
Rev. Larry Steffee (Box 117)

Mt. Holly Springs
Mt. Holly Springs, Pa. 17065
Rev. Ernest U. Dohner
(Box 32, Grantham, Pa. 17027)

Salem (Labish Community Church)
4522 Scott Ave., N.E., Salem, Ore. 97303
Rev. Art Cooper (4306 Scott Ave., N.E.)

Sheboygan
1325 Carl Ave., Sheboygan, Wis. 53081
Rev. Tyrus R. Cobb

Three Springs (Center Grove Chapel)
Three Springs, Pa. 17264
Rev. Marion Walker (R-1)

Uniontown (Searights)
Uniontown, Pa. 15401
Rev. Wm. H. Martin
(Box 67, Chestnut Ridge, Pa. 15422)

EXTENSION CHURCHES

Canada

Delisle (Community Chapel)
Delisle, Sask., Can.
Rev. Lorne Lichty (Box 212)

Hamilton (Ridgemount)
Cor. of Jameston and Caledon Sts.,
Hamilton, Ont., Can.
Rev. J. Allan Heise (18 Amanda St.)

Saskatoon (Massey Place)
Saskatoon, Sask., Can.
Rev. Ronald Lofthouse (1 Malta St.)

United States

Baltimore (Marlyn Avenue)
611 S. Marlyn Ave., Baltimore, Md.
Rev. W. Rupert Turman (925 Homberg
Ave., 21221)

Colorado Springs (Mountain View Chapel)
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Colo. 80909
Rev. Keith Ulery (1425 McArthur)

Dearborn
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48125
Rev. Walter S. Lehman (4015 Culver St.)

Hagerstown (Paradise)
Hagerstown, Md. 21740
Rev. J. Ralph Wenger
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Harrisburg (Bellevue Park)
2001 Chestnut St., Harrisburg, Pa.
Rev. John K. Stoner
(1803 Mullberry St. 17104)

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7733 Hillcrest Ave., Harrisburg, Pa.
Rev. John Arthur Brubaker (7717 Hillcrest
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**McMinnville (Rolling Acres Community
Church)**
McMinnville, Tenn. 37111
Rev. Gerald Wingert (401 Pace St.)

Ontario
9590 Baker Ave., Ontario, Calif. 91762
Rev. Aaron H. Stern (728 Imperial Ave.)

Orlando
Orlando, Fla. 32809
Rev. Maurice Bender (741 Holden Ave.)

Phoneton
Phoneton, Ohio 45355
Rev. Elam O. Dohner (Box 95)

Roanoke (Valley View)
5648 Oakland Blvd. and Verndale Dr.,
N.W., Roanoke, Va. 24019
Rev. Orvin White, Jr. (509 Elden Ave.,
N.E., 24014)

Smithville (Pomeroy Chapel)
Smithville, Tenn. 37166
W. C. Crook, Interim

CHRISTIAN SERVICE MINISTRIES

Serving Under M.C.C.

* Personnel serving in Voluntary Service are listed under the unit to which they are assigned in other Departments of this Directory.

Michael Brown, Mennonite Center in East Africa, Box 7596, Nairobi, Kenya

Mr. and Mrs. Joe Haines, Mennonite School for Boys, Beit Jala, Israel.

Kenneth Keefer, World Relief Commission, Box 125, Advisory Team No. 3, San Francisco, Calif. APO 96258

Jane E. Light, c/o United Church of Canada School, Flowers Cove, Newfoundland, Can.

Mr. and Mrs. Donavon E. Nissly, P. O. Box 30553, Kenyatta College - Higher Secondary Division, Nairobi, Kenya

Mr. and Mrs. Norman Wingert, Box 168, Reedley, California 93654

Mr. and Mrs. Jack Wolgemuth, Institut Medical Evangelique, Kimpese, Democratic Republic of Congo.

BRETHREN IN CHRIST PERSONNEL SERVING UNDER AND SUPPORTED BY OTHER ORGANIZATIONS

Mr. and Mrs. David Carlson, c/o Trans World Radio, Box 141, Monte Carlo, Monaco (Trans World Radio)

Marjorie Charles, c/o Inst. Linguistico de Verano, Apdo. 22067, Mexico 22, D. F. Mexico (Wycliffe Bible Translators)

Ethel Doner, Port-de-Paix, Haiti, West Indies (Un evangelized Fields Mission)

Anna R. Engle, 10 Devenish Court, Devenish St., Sunnyside, Pretoria, South Africa (Evangelical Alliance Mission)

Gulabi McCarty, c/o Rev. Allen S. Buckwalter, FEBAI, 7, Commissariat Road, Bangalore 25, India. (YFC, Regions Beyond Missions)

Rev. and Mrs. John Pawelski, San Salvador, Zacatecas, Mexico. (Mexican Evangelistic Mission)

Lois Raser, San Salvador, Zacatecas, Mexico. (Mexican Evangelistic Mission)

Dr. and Mrs. Alvan E. Thuma, Lusaka Central Hospital, P. Bag RW.1, Ridgeway, Lusaka, Zambia.

Harriet Trautwein, APO 24, San Juanito, Chihuahua, Mexico (Mexican Evangelistic Mission)

Mr. and Mrs. Carl Wolgemuth, c/o Inst. Linguistico de Verano, Apdo. 22067, Mexico 22, D.F. Mexico. (Wycliffe Bible Translators)

The parents' affection through all of the encounters should be unswerving so that the child understands he is still respected for what he is and not necessarily for what he does.

OFF TO SCHOOL AGAIN

Ernest L. Boyer

SUMMER has ended and once again the family routine shifts to quizzes, homework, term papers, and to grade card ups-and-downs. While children are most directly affected by the September to June classroom ritual, parents often are as deeply involved. They are involved simply because they very much want their children to succeed. They want them to study hard, get good grades, and complete each year with flying colors.

The reasons behind this parental concern are quite obvious. Parents want success simply because they are concerned about their children and their children's future. They know that success in school is tied to success later on. The older generation knows that education leads to literacy, to understanding, to personal fulfillment, to a happy life. On a more practical level, parents also know that without education one can hardly find a job, at least a satisfying job. Employment statistics dramatically demonstrate that there is little formal schooling among the hard-core unemployed, and that as education increases, so do the chances of employment. It is also a fact that as one goes on to school, he is no longer forced to take "just any job." Rather, as one is prepared, he is better able to pick and choose among several alternatives.

Finally, Christian parents understand the relationship between education and Christian service. A wise parent knows that it is no longer possible to preach from ignorance, or to teach from ignorance, or to heal from ignorance. The alert Christian parent knows that to serve well means to be well prepared, and he understands that good stewardship, to use the Bible parable, means the cultivation of, not the hiding of, one's talent.

Faced with these realities, the thoughtful Christian parent can say to his child that schooling is important. He can argue that to do well in school is essential. He can point out that good grades are in the student's best interest, because they help him discover himself, prepare himself, make more secure his future, and vastly improve his capacity to serve.

But there is a more shadowy side to all of this. Often pressures on our children are not so nobly rooted. To put it pointedly, children frequently are urged to perform more because of the needs of the parents than their own. Fathers and mothers want their children to be at the head of the class, or to lead in the class play, or to get honors at commencement time, because of the attention they will receive, the pride they will feel, and the personal reassurances that will come to them. Conversely, parents are often frightened or threatened by poor performance, not so much because of what it says about their children, but

more because of the unsettling effect it has on their own security.

Becoming deeply involved in the successes and failures of our children is, of course, wholly natural and absolutely essential. The danger is in becoming involved for the wrong reasons and expressing it in the wrong ways. When parents seek to make the child simply an extension of themselves, the parent often denies the child's own individuality and rigidly imposes upon the child his standards, his expectations, his ideas, and often his own unfulfilled aspirations. Thus, the child is pressured to excel not because the child needs all of the achievements, but because the parents do.

This tendency to fit the child to the parental mold and accept him not for what he is but for what we want him to be, is dramatically illustrated in the way we take credit (subtly of course) for his achievement and reject or blame him for any weaknesses that show through. If our youngster can quickly count to ten, or recite the ABC's or pile his blocks at an early age, we discuss it freely and take full credit for the brilliance. We are delighted to have friends assume that the youngster has gotten his special talent from his mother or his father or both. (It seems to run in the family.) On the other hand, have you noticed how the less than exciting traits of our children somehow seem to creep in from nowhere, and when our children have stupidities, they have no one but themselves to blame.

My point is simply this. Parents want their children to do well in school not only because it helps the child, but because the parents gain some satisfaction in the process. If the last begins to dominate the first, so that parents use the child to satisfy their own needs, and impose upon the child a performance standard based upon, not the child's abilities, but the parent's dream, then the purpose and the aims of education have been lost. The child soon senses that he is being used, and the climate in the home becomes tense, relationships are strained, and the joy of learning is lost even before it begins. Further, when the pressures to learn are unreal, not only is there a loss of joy, but there is a drop in performance as well. Psychology has repeatedly shown that while fear may stimulate gross motor performance (we run faster when frightened, for example), the higher brain functions, those related to recall, to reactivity, and to problem solving, are reduced when anxieties are high. The simple fact is that chronic conflicts in the home over school performance often defeat the very ends they purport to serve. Of course, parents should be helpful, of course they should urge excellence, and of course they should express disappointment when it is clear that potential has not been met. But to badger, to pressure unrealistically, to unduly "use" the child, is not to achieve victory but defeat.

Further, when pressures for grades become excessive, we tend to ignore other virtues the child may have. Not

(Continued on page seventeen)

Dr. Boyer is Vice Chancellor of the State University of New York. He with his wife Kay and four children live in Albany, New York.

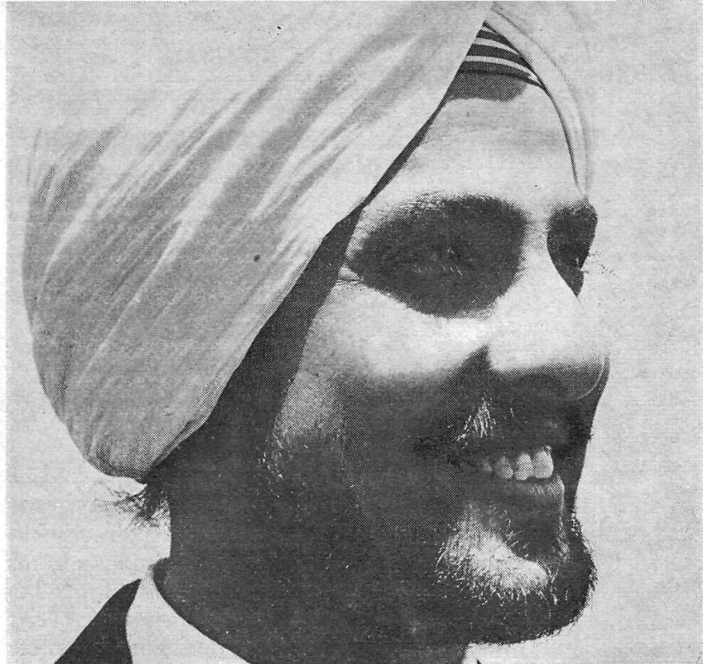
Bottlenecks in Literature Distribution (India)

Erma Hare
Saharsa Literature Center

ILLITERACY

Three out of four people cannot read our literature. At least 355 million people in India cannot feed themselves spiritually from our literature. Many more "drop much of what they try to eat"; they are not functionally literate. But many who could "eat" have never heard of nor seen the Bread of life.

In the Homemakers Course at Banmankhi about 20 tribal girls and young women work at learning to read and write. It is God's goodness and their diligence that sends them home after four months able to read their New Testament and to teach others in their home villages. But
(Continued on page eighteen)

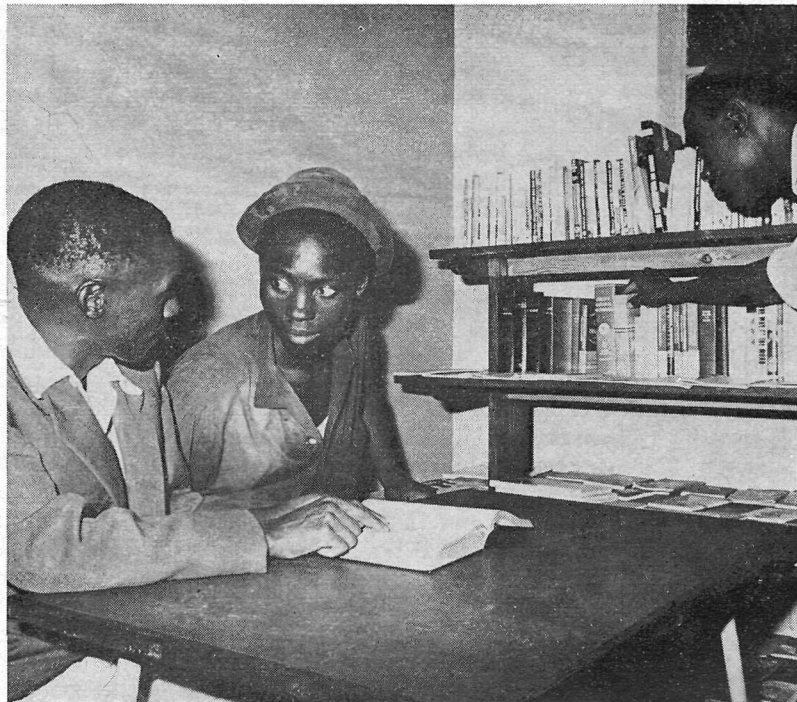


How would you introduce Christ to this Sikh—an Indian in Zambia? One Zambian government secondary school staff includes Zambians, Indians, Russians, British, and Americans.

Plan for

WORLD LITERATURE SUNDAY

October 20, 1968



All our book shops have reading rooms—important for Christian witness. Here a Christian worker in the Choma Bookroom is providing some interpretation of the written word.

What can we do?

AT HOME

Read good literature and recommend it to others. In setting apart a special Sunday for literature, ELO (Evangelical Literature Overseas) has in mind, however, the needs beyond our own well stocked libraries; and so remember the less spiritually literate. A contribution to the literature needs of mission and

extension churches is a worthy investment of dedicated money.

ABROAD

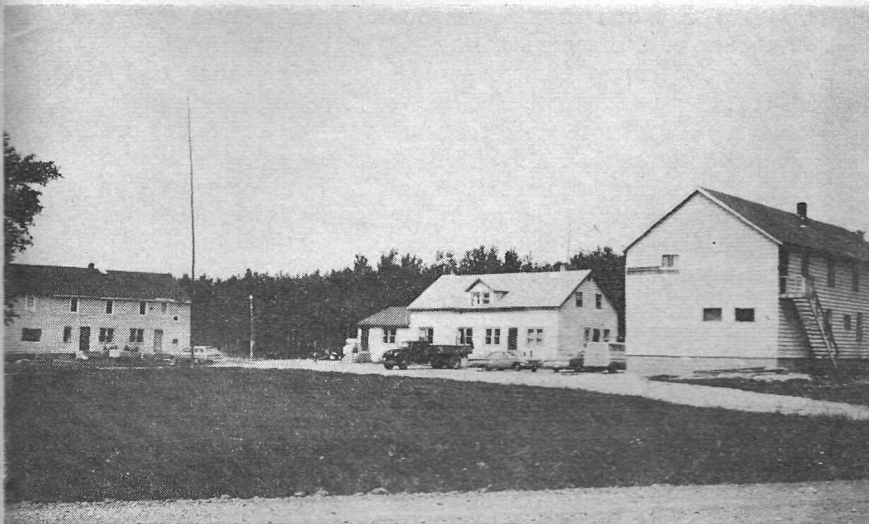
1. Literature plays an ever increasing role on *all* our fields abroad. You can give to the Literature Fund on any field. This fund subsidizes the sale and distribution of literature; in some countries the production of new literature; in Africa it helps to subsidize *Good Words*—among other things; where there is a radio ministry it helps to subsidize literature for follow-up.
2. *Book Stores and Reading Rooms?* Through unique opportunities to handle educational materials for schools, the Matopo Book Room in Bulawayo, Rhodesia, and the Choma Bookroom in Zambia are fully self-supporting. But the following are current budget items:
Literature and Subsidy Costs—Saharsa Bookroom (India) \$60 per month
Bookstore Rent and Support—Japan \$25 per month
Homemakers Course (includes adult literacy training. India) 20 students at \$30 per four-month course
Sunday School Supplies, etc.—Nicaragua \$15 per month (largely cared for, 1968. Illiteracy prevents the use of much literature)
3. Support your missionaries! Every missionary adds to the effectiveness of the literature program by inspiring men and women, boys and girls to go on to know the Bible and the Christ of the Bible better. Through our schools thousands of children and students on higher levels learn to read or to read more perfectly. Childhood and youth afford the best opportunity to remove the bottleneck of illiteracy.

We can't do everything but we can do something!

MONTREAL LAKE

Children's Home

Henry N. Hostetter



Left: A view of the Montreal Lake Children's Home showing the two dormitories for the Indian children with the dining hall and superintendent's quarters in the center.

THE BOARD FOR MISSIONS at its meeting at General Conference time gave consideration to participating in the support and operation of Montreal Lake Children's Home, Timber Bay, Saskatchewan—at the request of our Canadian brethren.

This Children's Home has been operated by the Northern Canada Evangelical Mission for the last 15 years or so and cares for approximately 50 primary school children, largely of Indian families from Northern Saskatchewan. The home is located about 150 miles north of Saskatoon.

Many of these children have neither school opportunities where they live nor a Christian witness. The Boarding Hostel offers a Christian environment for their home atmosphere and they attend a nearby government school.

Representatives of the Mennonite Central Committee, Saskatchewan; the Northern Canada Evangelical Mission, and the Brethren in Christ convened as a joint committee in the latter part of July. The study of this committee resulted in a decision to operate the school through this joint committee for the school year of 1968-69. Immediate steps were taken to supply personnel and set up a program of financing.

Since active participation by the Brethren in Christ in the operation of this Home has been taken on temporarily and on short range planning, there are no provisions for financing it in the present budget. The Board hopes that there are people who, out of a deep concern for these Indian people will actively participate in this project *over and beyond present giving* to their regular Missions budget commitment.

The following letter was released to all M.C.C. related congregations in Saskatchewan.

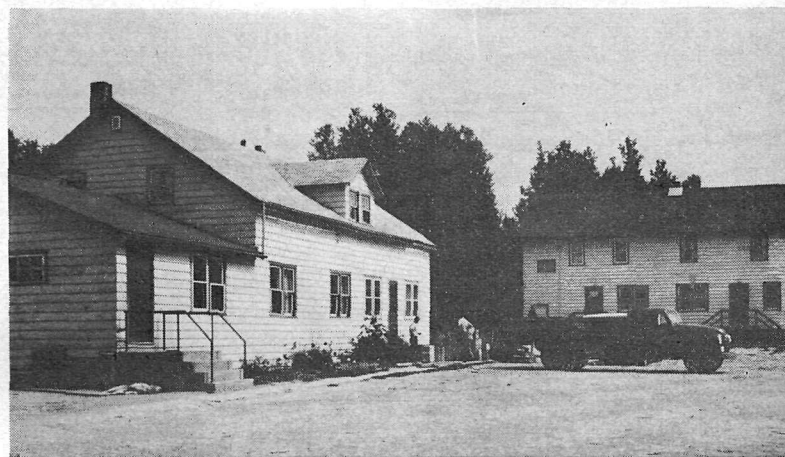
The Brethren in Christ Board of Missions is spearheading the cooperative operation of the Montreal Lake Children's Home for the 68-69 school year. M.C.C. (Sask.) has been invited to participate.

Brother and Sister Milton Giesbrecht of Waldheim, have accepted the superintendency of the 56 anticipated children. The rest of the staff needs have also seemingly been met. God be praised!

Most of the fourteen staff members will now be salaried out of the budget of the 'Home.' (Before they were supported from outside the Northern Canada Evangelical Mission by their church, relatives and friends.) This has

raised the expenditures considerably. To enable the Home to give greater personal emphasis to the children and also more Christian service in the community and in 'Follow-up' work;—the staff has been increased from ten to fourteen.

Sufficient groceries, meats and vegetables are another continuing need at the Home. These gifts-in-kind have



A close up view of the Superintendent's home at the Montreal Lake Children's Home.

been greatly appreciated in the past and we hope for such continued support from faithful Christians. These produce gifts are very vital to the Home.

Any and all gifts and donations could please be directed to Northern Canada Evangelical Mission, 58-18th Street, Prince Albert; and marked "Montreal Lake Children's Home," or via M.C.C. (Sask.).

\$45.00 per child per month will be needed to meet expected expenses.

Does this challenge your family, your Sunday school class, your Youth Group, your Ladies' Aid or your Men's Club?

Along with financial and produce support, the fervent prayers of faithful friends are essential and invited; and will be appreciated by the individual Indian children.

Blessings of comradeship and fellowship are in store for interested, volunteer "Working Bees" on weekends throughout the year. (Please check with the Superintendent before travelling to the Home.)

May God direct and bless at your Church, your home and at this Home!

Pastor and Pew

The Call to the Ministry

(During the month of September, one of the Sundays was designated by the 1968 General Conference as a special day for reflecting on the needs for and call to the ministry in the Brethren in Christ Church. A one-time reflection is not enough to keep the challenge before us. In order to keep the challenge flame burning, we present an article in this October Pastor and Pew page titled "The Call To The Ministry" written by that prince of preachers, Dr. A. W. Tozer, late editor of *The Alliance Witness*. A.M.C.)

The Christian minister, as someone has pointed out, is a descendant not of the Greek orator but of the Hebrew prophet.

The differences between the orator and the prophet are many and radical, the chief being that the orator speaks for himself while the prophet speaks for God. The orator originates his message and is responsible to himself for its content. The prophet originates nothing but delivers the message he has received from God who alone is responsible for it, the prophet being responsible to God for its delivery only. The prophet must hear the message clearly and deliver it faithfully, and that is indeed a grave responsibility; but it is to God alone, not to men.

It is a dubious compliment to a preacher to say that he is original. The very effort to be original has become a snare to many young men fresh out of seminary who feel that the old and tried ways are too dull for them. These reject the pure wheat of the Word and try to nourish their congregations on chaff of their own manufacture, golden chaff maybe, but chaff nevertheless that can never feed the soul.

I heard of one graduate of a theological school who determined to follow his old professor's advice and preach the Word only. His crowds were average. Then one day a tornado hit the little town and he yielded to the temptation to preach on the topic, "Why God Sent the Tornado to Centerville." The church was packed. This shook the young preacher and he went back to ask his professor for further advice in the light of what had happened. Should he continue to preach the Word to smaller crowds or try to fill his church by preaching sermons a bit more sensational? The old man did not change his mind. "If you preach the Word," he told the inquirer, "you will always have a text. But if you wait for tornadoes you will not have enough to go around."

The true preacher is a man of God speaking to men; he is a man of heaven giving God's witness on earth. Because he is a man he can speak to men, and because he is a man of God he can speak from God. He can decode the message he receives from heaven and deliver it in the language of earth.

The response earth gives to the message of heaven at any given time varies with the moral conditions of those to whom it is addressed. The true messenger of God is not always successful as men judge success. The message delivered in power has sometimes returned to destroy the messenger, as witness the slain prophets of Israel in Old Testament times, and Stephen, the first Christian martyr.

The true minister is one not by his own choice but by the sovereign commission of God. From a study of the Scriptures one might conclude that the man God calls seldom or never surrenders to the call without considerable reluctance. The young man who rushes too eagerly into the pulpit at first glance seems to be unusually spiritual,

but he may in fact only be revealing his lack of understanding of the sacred nature of the ministry.

The old rule, "Don't preach if you can get out of it," if correctly understood, is still a good one. The call of God comes with an insistence that will not be denied and can scarcely be resisted. Moses fought his call strenuously and lost to the compulsion of the Spirit within him; and the same may be said of many others in the Bible and since Bible times. Christian biography shows that many who later became great Christian leaders at first tried earnestly to avoid the burden of the ministry; but I cannot offhand recall one single instance of a prophet's having applied for the job. The true minister simply surrenders to the inward pressure and cries, "Woe is unto me, if I preach not the gospel!"

While there is only one way to become a true preacher, unfortunately there are many doors into the pulpit. One is to be endowed with what is sometimes called a "good pulpit presence." Many a tall Absalom whose commanding presence and sonorous voice mark him as a natural leader of men is attempting to speak for God when he has not been sent by God. His call is from the people instead of from the Spirit and the results cannot but be disastrous.

Others have become ministers from a genuine but altogether human love for mankind. These have a strong sense of social obligation which they feel they can best discharge by entering the ministry. Of all wrong reasons for becoming a preacher this would seem to be the most laudatory, but it is nevertheless not a spiritually valid reason, for it overlooks the sovereign right of the Holy Spirit to call whom He will.

Most surely the church has a service of compassion to render to the world, but her motives are not humanitarian. They are higher than this by as much as the new creation is higher than the old. It is inherent in the Christian spirit that the followers of Christ should wish to minister to the bodies as well as the souls of men. But the call to give God's prophetic message to the world is something apart.

The call to witness and serve comes to every Christian; the call to be a voice to mankind comes only to the man who has the Spirit's gift and special enabling. We need not fewer men to show mercy, but we need more men who can hear the words of God and translate them into human speech.

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November 10, 1968

General Conference designated Sunday, November 10, 1968, as Church-wide "Stewardship Sunday."

Pastors should plan for a stewardship message, the releasing of stewardship materials and give general promotion to create awareness to the giving of time, talent, and treasure. Special attention should be given to the status of the 1968 budget for the local and general church agencies.

A special packet of stewardship materials is being sent to all pastors. This packet should be shared with the Church Board and materials ordered for Stewardship Sunday and for a year around teaching in stewardship.

Alvin C. Burkholder
Director of Stewardship

School

(Continued from page thirteen)

all children are intellectually gifted (which also might be said for parents as well). Everyone cannot be at the top. But often children who may have only modest "paper and pencil" ability, do have other unusual gifts that should be praised rather than ignored. What happens to our sense of values when such virtues as integrity, common sense, social sensitivity, reliability, or unusual dexterity are taken for granted while the single "virtue" of school performance looms increasingly large? If basic traits of goodness are ignored, and the child is accepted only when he has good grades, he soon discovers that he is not important.

Faced with these realities, several simple suggestions may be useful as another school year soon begins. Learning should be not simply a means to an end, but should be exciting in itself. To remind children constantly that failure to perform will mean failure later on, somehow establishes the impression that the whole process is the gateway to success and is not necessarily satisfying here and now. Enthusiasm for learning should be encouraged.

Second, parents should not only prod, they should lead the way. How can we drive our children and never open a book ourselves? How can we encourage excellence if we are educationally careless? Parents who wish their children to enter into a world of learning must themselves be alert to the world in which they live and find ways to make the home a place where study and investigation are a part of the climate and not just touched on each evening nine months of the year.

Third, we should be honest with our children about the school and deal adequately with school problems when they arise. Both sides of the story must be heard and objectivity must be maintained. Here extreme caution is called for. To lose faith in the school can be disastrous for both the parent and the child. At the same time, it is equally wrong to assume that the school is always right and that the child, in his distress over a given teacher or a given assignment, has no reason to complain. If we are fair to our children, we must listen with care to those occasional complaints about difficulties not of the child's own making. Of course, if they are chronic, rationalization may be suspected. But if the child reports occasionally genuine frustration, because he does not understand an assignment, it should not be casually dismissed. If the child believes that he at least is understood, then his attitude toward the assignment, toward the parent, even toward the school, will vastly improve.

Fourth, high standards should be encouraged, but these should be based on the child's own potential, and not the parent's idealized expectations. Parents, through observation and consultation, can get some idea of what appropriate levels of performance should be. It just may be that a "C" in a given course is quite acceptable. After all, it's average. Parents find it difficult to accept this reality and yet it is grossly unfair to deny reality and abuse the child in the process. Sloppiness or irresponsibility cannot be condoned. At the same time, unrealistic pressure is unacceptable as well. Establish high standards, but make sure the standards are based upon a realistic understanding of the child and his capacity to perform.

Finally, we come full circle. The child should always feel that the encouragement he receives at home is based fully upon his own self-interest, based upon a clear understanding of the strengths and weaknesses of the situation

within which he works and is geared to a careful understanding of how much he should actually be expected to do. The parents' affection through all of the encounters should be unswerving so that the child understands he is still respected for what he *is* and not necessarily for what he *does*.

The Christian parent, in short, has an obligation to provide a healthy, wholesome, relaxed climate for learning in which school is always less important than the child himself. When this occurs, the school year can be exciting for both the parent and the child.

I Read the Book

(Continued from page five)

the spiritual plane in God's universe: (1) God loves us and has a wonderful plan for our lives; (2) We are estranged because of sin; (3) God sent Jesus to solve our sin-problem and become the way to the life God planned; (4) We must by an act of will, emotion, and intellect invite God's Christ to be Lord in our lives.

As they talked together Mr. Akidomi admitted that he needed Jesus Christ. Just as the train reached his station Doyle asked the crucial question, "Is there any reason why you wouldn't like to invite Jesus Christ into your life today?" . . . He wouldn't say yes and he wouldn't say no. After trying to help him with several gentle questions, Doyle felt that he must simply leave him with the Lord.

Doyle pondered what he ought to do. Mr. Akidomi's name as a prayer request was shared with the Nagato church . . . No opening to continue the train conversation arose.

* * * * *

The time came when the Takibe Christians told us that Mr. Akidomi was sick in the Yamaguchi University Hospital in Ube City. Apparently the years of drinking had taken their toll. Cancer or ulcers—rumors varied—medical treatment had been delayed too long.

As soon as possible Doyle drove to Ube to visit Mr. Akidomi. He left the Japanese translation of Billy Graham's book *Peace With God* on the stand beside the bed. A number of days passed, and Mr. Akidomi had returned to his home in Takibe. One morning the mailman brought a postcard from him. "I read the book you left at the hospital. My heart has been filled with joy and I would like to talk with you."

At the next spot of free time that appeared on his schedule Doyle hurried to Takibe. Mr. Akidomi was in bed in his own home and quite weak. Doyle referred to the postcard, "Does this mean you have made your peace with God?"

"Yes," said the sick man; "I have and I am so happy."

Then Doyle brought out again the little Four Laws booklet he had started sharing with Mr. Akidomi months before on the train. This time they went through from beginning to end to make clear to Mr. Akidomi that he had passed from death unto life and that he belonged to Christ.

His wife and the Takibe church were overjoyed at this miraculous answer to prayer. We were all strengthened in faith.

God did not see fit to grant the healing for which we prayed. He grew steadily worse, returned to hospital in May and died shortly afterward.

But in Christ!

Bottlenecks

(Continued from page fourteen)

we also desperately need more literature for this level of literacy. And what about the illiterate young men in these tribal groups?

THE CURSE OF BABEL

To feed these millions not one language but literally hundreds of languages are needed. In our own small area in northeast Bihar at least six languages are required to give every man, woman and child an understanding of the printed page.

FOLLOW-UP

As in every ministry, effectiveness is increased by personal contact. Correspondence Courses are the natural outcome of deeply aroused interest in the Message. Some schools have used rallies in strategic centers to call together students. The schools in the Hindi area have such large student bodies and cover such a wide area that such rallies can contact only a small percentage of the students. There is a call for sub-centers where students may be contacted, counselled and brought in for Bible study. The Lord is speaking to us about opening such a center under the Light of Life Jhansi office.

NEED FOR COMMITTED, COMMUNICATING PERSONNEL

YOU may be one of them. The Triennial Conference of the Evangelical Literature Fellowship of India which met earlier this year had a word for YOU too: "We recommend that an appeal be communicated to constituents overseas for all possible help to push literature work in India in the time remaining to us. It may be short." And if the missionary would have to leave, the literature would remain and continue to be a tool in the hands of God's servants in this land.

The Man I Would Like to Be

(Continued from page eight)

the day, a man who will never be haughty but one who will go about with humble folk. I would like to be that man who will avoid those who stir up quarrels and lead others astray.

To sum up, therefore, I say that if you could imagine an honest, trustworthy, honoured man, always on his guard and free from being suspected in doing things which prick other people's hearts, known to all societies—religious and civil—to be useful, you would be imagining the exact man that I would like to be.

CHURCH NEWS

ALLEGHENY CONFERENCE

Morning Hour Chapel of East Berlin, Pa., conducted a vacation Bible school August 19 through 23. Average pupil attendance was eighty-nine; offerings \$109.00 for the purchase of two bicycles to be used by African Bible school students in weekend evangelism tours. Hearing of this project, a grandfather brought \$50.00 more for a third bike.

The vacation Bible school project for the Mt. Rock Brethren in Christ Church was the purchase of Bibles for Nicaragua and Life Line Mission.

On June 9, five new members were received by baptism and two by transfer in the Mt. Rock Brethren in Christ congregation. The Crusaders sponsored a bus trip to the Billy Graham Crusade in Pittsburgh, September 7.

A unique service was held on the evening of September 1 in the Mt. Rock Church for adults when a program was held with speakers telling how things used to be: Singing and Worship by Norman Mowery, Farming by Paul I. Wenger, and Education and Homemaking by Mrs. Leah Young. They told how our forefathers had a real concern to follow God.

A Leadership Retreat was held September 7 at Doubling Gap, Pa., by the Carlisle Brethren in Christ Church. Around 50 persons attended. The following discussion groups and their leaders were:

Evangelism and Witnessing by Eber Lehman; Sunday School Curriculum, Robert Barr; Worship and Music, Mrs. Ralph Peterman; Junior Church, Mrs. Carl Lehman; Youth, Brigade, and Pioneer Girls, Mrs. Robert Barr; Ushers and Facilities, Warren Jumper; Family Ministry, Carl Lehman; Fellowship Groups, Mrs. James Shatto; and Missionary Emphasis, Mrs. Eber Lehman.

The Carlisle Church has a Telephone Ministry "Thought for the Day" — Dial 249-4100.

An "Old Fashioned Hymn Sing" was held Saturday evening, September 21 at the Green Spring Brethren in Christ Church.

ATLANTIC CONFERENCE

The Holden Park Brethren in Christ Church in Orlando, Fla. reports there have been ten new members added to their rolls. Rev. Maurice Bender is the pastor.

In July the Tremont Brethren in Christ Church, Pa., held a farewell fellowship dinner for Miss Sandra Lee Neyer, a registered nurse, who left for the Navajo Mission in New Mexico. She was presented with monetary gifts.

During the summer months the Tremont church has had missionary speakers from various countries: Rev. Fred Holland, Misses Eva Mae Melhorn, Ruth Hock—from Africa and Rev. and Mrs. Charles from Brazil and Miss Carrie Boyer from Ethiopia.

A report from the Elizabethtown Brethren in Christ Church tells of the farewell service for Dr. and Mrs. Henry Kreider who left this country September 8 to serve as a missionary doctor in India for a period of five years. Following the service a farewell tea was held in the fellowship hall. A unique feature of the service was the presence and participation of two Indian Churchmen, Rev. Surendra Rai and Rev. Hem Paul, who welcomed the Kreiders on behalf of the Indian Church.

Two cars of enthusiastic women from the Elizabethtown congregation spent a morning at the Messiah Children's Home repairing children's garments.

Pastor and Mrs. Glenn A. Ginder, recently returned from a trip to Europe and the Holy Land, presented pictures Sunday evening, September 8.

The local Sunday School Convention of the Refton Brethren in Christ Church featured Rev. Donald Shafer Wednesday evening September 11 as the speaker with his subject "Teaching—The Task of the Home and Sunday School." The second session was held Sunday morning with the theme "Dedicated to the

Task of Teaching in the Home and in the Sunday School," with Rev. Shafer again sharing.

The Seven Sings from Messiah College presented an evening of music September 1 at the Maytown Church.

Missionaries Rev. and Mrs. John Graybill from Japan spoke and showed slides of their work at the Maytown Church the evening of September 4.

CANADIAN CONFERENCE

Sunday afternoon, September 29, the Radio Choir, Gospel Tones, Wainfleet Gospel Four and Bishop C. B. Byers presented a program at the Springvale Brethren in Christ Church, Ontario.

Wednesday afternoon, September 18, a Quilting Bee was held at the Springvale Church.

On July 14 missionaries James and Doris Cober challenged the Rosebank congregation Ontario, with an insight of the work in India. An offering was presented to them in the evening service.

Five new members were baptized and received into church fellowship July 21 at the Rosebank Church.

CENTRAL CONFERENCE

Sunday evening, August 18, the Chestnut Grove congregation, Ashland, Ohio, sustained by a strong vote a resolution from the congregation's Planning Committee. The decision will re-locate the life and ministry of the congregation to the area of Steamtown Road near Ashland.

The Board of Trustees of Mt. Carmel Home, Morrison, Ill., assisted by members of the local Brethren in Christ congregation held public auction of household goods and farm items of Mt. Carmel Home, Saturday, August 10. A large crowd attended the sale. Numerous were the favorable remarks for the ministry of Mt. Carmel down through the years. Service clubs and civic organizations of Whiteside County had shown much interest in the children of the Home.

Rev. Earl Engle and family have moved to Nappanee, Ind., and were installed in the Nappanee pastorate Sunday morning, September 1.

About 14 men gathered at Beulah Chapel, Garlin, Ky., Saturday, August 10. Together they launched a remodeling program on the church.

MIDWEST CONFERENCE PACIFIC CONFERENCE

The Dallas Center, Iowa, congregation held a farewell service in honor of Carl Raser who will give two years of I-W service in Africa.

Miss Lois Raser spoke to the Dallas Center WMPC August 14 and 18. Her talks and pictures related to the mission work in Mexico in which she is engaged.

Mrs. Norman Wingert gave a presentation on "Relief" at the Abilene, Kan., Brethren in Christ Church. Mrs. Wingert served with her husband in many parts of the world in sharing relief and the gospel message.

The Farm Project Committee of the Zion Brethren in Christ Church, Abilene, Kan., participated in the plowing of the Samuel Minter farm. Fifteen men provided 16 tractors and plows to plow 142 acres in only 5½ hours. The ladies prepared a noon meal for the men. We recall that the Samuel Minters have been engaged in mission work at the Navajo Mission for a number of years.

Rev. Robert Bushnell and family of Abilene, Kan., arrived August 28 to take up the duties of pastor at the Des Moines, Iowa, congregation. On September 5 there was a welcome shower for them and on September 8, Rev. Henry F. Landis, represented Bishop Climenhaga in installing Brother Bushnell as pastor.

Births

BUMBAUGH—Mark Ryan, born July 28, 1968, to Mr. and Mrs. Glenn Bumbaugh, Hollowell congregation, Pa.

HILSHER—Keith Harold, born September 10, 1968, to Mr. and Mrs. Harold Hilsner, Maytown congregation, Pa.

LEININGER—Becky Ann, born August 8, 1968 to Mr. and Mrs. Donald Leininger, Hollowell congregation, Pa.

MOATS—Deborah Kay, born June 3, 1968 to Mr. and Mrs. Bruce Moats, Hollowell congregation, Pa.

SHETTER — Terry Lee, born September 4, 1968, to Mr. and Mrs. Harold Shetter, Mt. Rock congregation, Pa.

WARKENTIN—Dean Gordon, born May 4, 1968 to Mr. and Mrs. Rudy Warkentin, Port Colborne congregation, Ontario.

Weddings

BAER-QUIER — Miss Sandra Ann Quier, daughter of Mr. and Mrs. Leonard C. Quier, Allentown, Pa., and Mr. Joseph Baer, son of Mr. and Mrs. Daniel Baer, Waynesboro, Pa., were united in marriage August 31, 1968 in the Hollowell Brethren in Christ Church by Pastor John W. Schock.

BERT-HOCK—Miss Linda Kay Hock, daughter of Mr. and Mrs. Glen Hock, Newburg, Pa., and Mr. Ray Dennis Bert, son of Mr. and Mrs. David C. Bert, Newburg, Pa., were

united in marriage September 7, 1968 in the Air Hill Brethren in Christ Church. The ceremony was performed by Rev. Delmas Hock, assisted by Rev. Avery Musser.

DUPERT-NESTER—Miss Patsy Yvonne Nester, daughter of Mr. and Mrs. Marlin Nester, Dillsburg, Penna., became the bride of Mr. Fred Harold Dupert, Jr., son of Mr. and Mrs. Fred H. Dupert, Sr., of Levistown, Pa., August 2, 1968. The ceremony was performed in Wichita Falls, Tex.

KILE-WALKER—Mr. Vernon R. Kile, Landes, W. Va., and Miss Pamela Walker, Cincinnati, Ohio, were united in marriage at the Baltimore Brethren in Christ Church, with Rev. W. Rupert Turman officiating.

MILLER-CAUFMAN—Miss Lois M. Caufman, daughter of Mr. and Mrs. Melvin Caufman, Chambersburg, Pa., became the bride of Mr. J. Donald Miller, son of Mr. and Mrs. J. T. Miller, Greencastle, Pa., August 24, 1968, in the New Guilford Brethren in Christ Church, with Rev. Marlin Ressler officiating, assisted by Rev. Roy Hawbaker.

NACE-BAER—Miss Geraldine Baer, daughter of Mr. and Mrs. Gerald Baer of Harrisburg, Pa., became the bride of Mr. Lynn Nace, son of Mrs. Mildred Nace of Mechanicsburg, Pa., and Mr. Paul Nace, Lemoyne, Pa., August 11, 1968. The ceremony was performed by Rev. Simon Lehman, Jr., pastor of the groom, in the Mechanicsburg Brethren in Christ Church.

OCKER-ARMSTRONG — Miss Christine Ann Armstrong, daughter of Mr. and Mrs. Edward Armstrong, Orrstown, Pa., became the bride of Mr. Earl William Ocker, son of Mr. and Mrs. Aaron Ocker, Lurgan, Pa., August 25, 1968, in the Mowersville Brethren in Christ Church, with Pastor Avery Musser performing the ceremony.

PURDY-GREEN—Miss Jonadene Green, daughter of Mr. and Mrs. John Green, Elsie, Mich., and Mr. Thomas Purdy, son of Mr. and Mrs. Kenneth Purdy, Durand, Mich., were united in marriage July 20, 1968. The ceremony was performed by Pastor Lloyd Melhorn in the Carland Brethren in Christ Church.

SEKINGER-CHAIRS—Mr. Richard K. Sekinger of Severna Park, Md., and Miss Elizabeth L. Chairs of Baltimore, Md., were united in marriage at the Baltimore Brethren in Christ Church. The ceremony was performed by Rev. Rupert Turman, assisted by the Rev. Andrew D. Keene.

STINSON-KECKLER—Miss Deborah Keckler, daughter of Mr. and Mrs. Paul Keckler, Waynesboro, Penna., and Mr. Ray Stinson, son of Mr. and Mrs. Dale Stinson, Waynesboro, Penna., were united in marriage August 30, 1968 in the Paramount Brethren in Christ parsonage by Rev. J. Ralph Wenger of Hagerstown, Md.

STONER-KNEPPER—Miss Joanna M. Knepper, daughter of Mr. and Mrs. Lewis Knepper, Chambersburg, Pa., became the bride of Mr. Jesse K. Stoner, son of Mr. and Mrs. Joseph Stoner, East Berlin, Pa., August 31, 1968, in the New Guilford Brethren in Christ Church, with the Rev. Marlin Ressler officiating assisted by Rev. John Stoner.

Obituaries

HEISE—Edgar Heise of Kitchener, Ontario, born July 21, 1915 to Mr. and Mrs. William Heise, died August 23, 1968 after a brief illness.

In 1938 he was married to Ruth Shoalts. Besides his wife, he is survived by three sons, Lloyd of Kitchener, Larry and Ronald at home; two daughters, Mrs. Carol Mayer, Kitchener and Mrs. Pauline Cober, Petersburg; four grandchildren; his mother, five brothers and two sisters.

The funeral service was held in the Rosebank Brethren in Christ Church with Pastor James Sider officiating, assisted by Bishop E. J. Swalm and Rev. Wayne Schiedel. Interment was in the Rosebank Cemetery.

MESSINGER—Joel Eric, small son of Carl and Jaqueline Messinger, Morning Hour congregation, East Berlin, Pa., died on July 17, 1968 after but a few hours' illness, aged 1 year, 11 months, and 1 day.

Services were conducted at Emig's funeral home in East Berlin by Rev. Roy J. Musser, assisted by Rev. Harry Nell of the Church of the Brethren.

WENRICH—Mrs. Mary F. Wenrich, formerly of Lancaster, Pa., died September 8, 1968. She was born October 7, 1884, the daughter of Jefferson and Edith Kreider Snyder. She was married to P. Ross Wenrich April 8, 1910. Her husband preceded her in death. She was the last survivor of her immediate family.

Funeral services were held at the Lancaster Brethren in Christ Church in charge of Rev. Eber B. Dourte. Interment in the Woodward Hill Cemetery, Lancaster.

News Items

Marion Indiana—New Headquarters

Marion, Indiana will be headquarters city for The Wesleyan Church. Announcement of this decision was made by the four general superintendents of the newly formed denomination.

In June 1968, the Wesleyan Methodist Church and the Pilgrim Holiness Church in a merging general conference at Anderson, Indiana, united to form The Wesleyan Church. This union was the culmination of two years of intensive planning.

Each denomination had conducted its world wide church ministries from Indiana centers—the Pilgrim Holiness Church from downtown Indianapolis at 230 East Ohio Street and the Wesleyan Methodist Church from Marion, less than sixty miles north of the capital city.

Dr. B. H. Phaup with the three other general superintendents of The Wesleyan Church, Dr. Melvin H. Snyder, The Reverend John D. Abbott and Dr. Virgil A. Mitchell, stated that the unanimous decision to center the work of the denomination in Marion, Indiana, was reached by the thirty-six member General Board of Administration.

The Church center is to be housed in the modern and spacious facilities located on the south edge of the city. Here the work of the Church in thirty nations will be administered and a church literature publishing program of a one and one-half million dollar annual volume will be carried on.

Leighton Ford Opens Edmonton Crusade

A capacity crowd of 7,500 filled the Edmonton Gardens Sunday, September 15, for the opening of the Leighton Ford Greater Edmonton Crusade.

Edmonton, Canada's northern-most metropolis, and capital of the province of Alberta, is a booming, thriving city with a population

of 411,300. A university city that is growing culturally by leaps and bounds, Edmonton is the gateway to the 1500 mile Alaska Highway.

Canadian-born Leighton Ford, associate of Billy Graham, arrived at the Edmonton Industrial Airport Saturday morning, and was greeted by several hundred cheering, sign-waving young people.

At the Sunday opening crusade service, Leighton Ford was welcomed by Premier Ernest C. Manning, on behalf of the Province of Alberta, and Deputy Mayor Mrs. Una Evans, on behalf of the city of Edmonton.

Premier Manning said: "I'm grateful that at such a time, God has sent into our midst such a man as Dr. Leighton Ford, a man who comes to us with a message that is not just another philosophy or program, but an introduction to the person of Jesus Christ. I trust that thousands will learn, before these two weeks are ended, that He is the one who holds the key to the realization of all worthwhile human hopes and aspirations.

Paul Leatherman Takes Urban Crisis Assignment

During the past year the Mennonite Central Committee has discussed with the various Mennonite and Brethren in Christ conference offices what response it might make to the urban crisis. Considerable numbers of people expressed the opinion that MCC should look on this as a crisis as deep as those in other parts of the world and should attempt to provide mature and experienced leadership. Understanding that the church wants an expanded and more effective program in the city, MCC joins that effort in a recent headquarters appointment.

Paul A. Leatherman was named to the position of Associate Director of Voluntary Service, with MCC's urban ministries being his major assignment. Leatherman recently returned from Vietnam where he served for two years as director of the Vietnam Christian Service program.

Administering programs in American cities may seem a sudden switch from working in Vietnam, but Leatherman thinks not. "Except for unemployment, Saigon has all the problems of any American city: education, housing, poverty and organized crime," he said. "And in the VNCS refugee programs elsewhere we were constantly struggling also with unemployment.

Commenting on Leatherman's appointment, Edgar Stoesz, director of voluntary service, said, "We are prepared to see his assignment take on a broader dimension than the traditional MCC unit-sponsored project approach. We want to make Leatherman available to assist or advise any of the colleges, conference offices, local congregations or concerned individuals who are involved in the city and/or with the poor."

Rabbit Experiment Begins in Congo

Under the auspices of the Mennonite Central Committee and Heifer Project, Inc., 20 rabbits were flown to the Congo. They will be housed at the Congo Mennonite Agricultural Service (COMAS) center, an experimental farm in the Kasai-Occidental province.

The rabbits, consisting of 10 Californians and 10 New Zealand whites, will be used for breeding purposes. The agricultural farm will raise the rabbits on an experimental basis. If the experiment proves successful, Congolese farmers will be encouraged to purchase rabbits from the center after they have been instructed in their proper care.

"Rabbits are significant in the program," Fremont A. Regier, COMAS director writes,

"because they are easy to raise since local feeds prove adequate. Rabbits are an inexpensive project and provide a quickly-realized source of meat."

Optional Celibacy A Must, Says Priest

The Roman Catholic Church cannot recruit enough priests who are willing to remain celibate and will therefore have to permit priests to marry.

Spokesmen for the National Association on Pastoral Renewal made the observation, stating also that the Vatican's opposition to birth control raised human and practical problems that could not be solved by Papal decree.

"In this case, it is dissent, not assent, that is loyal to the church," said the Rev. Daniel Maguire, a theologian at Catholic University in Washington, D. C.

Assemblies Churches' \$42,729.58

Helps Biafrans

In three weeks, following an appeal in The Pentecostal Evangel, members of the Assemblies of God churches have donated \$42,729.58 toward a goal of \$100,000 to help feed starving Biafrans.

Two missionaries have already been chosen to direct the relief activities, working with Nigerian Assemblies of God pastors to cut red tape and deliver the food and emergency material.

"No words can express the indescribable suffering now going on in the war-torn area of Biafra," said A/G Home Secretary Wesley R. Hurst of the denomination's Foreign Missions department.

Doug Smith to Wrestle, Preach

A husky athlete who competed on the wrestling mat for the University of Washington has joined the Campus Crusade for Christ Athletes in Action wrestling team and will compete nation-wide as an evangelist on the wrestling mat.

The special wrestling tour of evangelists, sponsored by Campus Crusade for Christ International, is patterned after a basketball program that began last season.

The sportsmen will wrestle, and speak to audiences at Oklahoma State, Oklahoma University, Iowa State, Michigan State and Colorado State along with their staging special meetings at other schools of lesser wrestling prestige.

Question of Religion Dropped

From CO Form

The question, "Do you believe in a Supreme Being?" has been dropped from Selective Service Form 150 addressed to conscientious objectors.

Lieut. Gen. Lewis B. Hershey, Selective Service Director, informed a discussion group of the American Political Science Association of the change, which was ordered by the Supreme Court in March 1965.

Arthur Goldberg Cites "Partisan Passions" In Jewish High Holy Day Statement

In the words of its new president, the American Jewish Committee reaffirms its

dedication to enriching "our Democratic society, protecting the civil and religious rights of Jews and bettering human relations and human understanding."

Arthur J. Goldberg, quoting the words of Adlai Stevenson, said "all wars are civil wars, and all killing is fratricide." Goldberg said nowhere is this more tragically true than in the Middle East. "The Arabs and Jews who have fought so bitterly three times in twenty years are descended from the same stock and draw on the same religious heritage," he said. "Both worship the selfsame God; both revere the patriarchs and prophets; both are committed to live by the commandments which the Almighty gave to his people through Moses."

Jews, Goldberg said, pray that Israel's neighbors may come to share Israel's profound desire for peace. "We pray that men of good will on both sides may rise above partisan passions, and may open avenues of progress and achievement for all the peoples of the Middle East."

"We urge intensified attention to the needs of all citizens—Negro and white—who do not yet share in the rewards of our bountiful land," the former U.S. Representative to the United Nations said in his three-page statement issued as the Jewish New Year 5729 approaches.

Nixon Guest of Evangelist At Pittsburgh Crusade

Republican Presidential candidate Richard M. Nixon and his wife were special guests as Evangelist Billy Graham concluded his 10-day Pittsburgh Crusade.

More than 47,500 had turned out for the final services, and more than 2,000 responded to the famed evangelist's call to "accept Christ as Lord and Saviour."

The evangelist told the crowd that his 20-year acquaintance with Mr. Nixon has been "one of the most cherished friendships I have ever had with anyone."

Minister Says Resistance Group Violated Spirit of "Asylum"

Dr. Paul N. Carnes, minister of the Unitarian Universalist church, Buffalo, N. Y., said that the recent draft resistance demonstrations at his church violated the spirit and faith of the congregation.

He was unaware of the demonstrations, violence and arrests that resulted until he returned from an overseas trip. He left Buffalo before a congregational meeting on July 18, when the membership voted, 77 to 69, to open the church as a "symbolic" sanctuary for draft resisters.

Seven persons were arrested in the sanctuary on Aug. 19 when fist fights broke out after U. S. and local authorities entered the church to arrest Bruce L. Beyer, 19 and Bruce R. Cline, 20 who had taken refuge in the church Aug. 7.

"It is deplorable that officers of the law were injured in the sanctuary of the church, and this sort of thing cannot be allowed to happen again," Dr. Carnes said in an interview.

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